

Ideological and Political Research from the Perspective of Marxist Humanism

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Abstract: The issue of anthropology is one of the important theories in Marxism, and the key to ideology and politics is the issue of people. Therefore, it is of great significance to explore the close relationship between Marxist anthropology and ideology and politics to promote the development of Marxism. This article expounds the essence of man in Marxist anthropology from the sociological and philosophical levels, and analyzes the free and comprehensive development of man under the background of modern ideology and politics.

Keywords: Marxist Anthropology; Ideology and Politics; Sociology

1. An overview of Marxist anthropology

1.1 The essence of man

According to Marx's theoretical results, human attributes are mainly divided into labor, society and needs. Labor is a free activity that is not limited by time and place. This is the fundamental factor that distinguishes humans from animals. Humans satisfy their own demands for life through labor. Human activity is a behavior with purpose and consciousness, and animal behavior often does not have this feature, which is the essence of human beings that distinguish them from animals. Marx understood labor as a business production activity, and the essence of labor is for the survival and development of human beings, and it is one of the means of making a living for human beings. Marx believes that this is a unique life characteristic of human beings, which shows that human development is in a long-term dynamic change process, and people have different needs at each stage, which is human nature. Marx believes that demand is the source of power for the development of life activities. Through demand, the emergence of different production relations is driven, and people become social animals and form social attributes. The social development in reality determines the level of people's needs. Different needs produce their own social interactions, and the social interaction between people drives social development and realizes the improvement of the ideological and political value dimension.

1.2 Human Axiology

The value attribute of people has the meaning of existence at the level of social philosophy and satisfies the relationship between subjects. In social development, human attributes are objective, not immutable. It changes with the changes of social development. It can exist as an object or act as a subject. Value is a key issue in the field of economics, and the value of human existence has also become a problem studied by Marxists. Human value includes three levels: social, collective and individual. The research on human value is carried out on the basis of human research. Value is generated during the exchange of materials, and the relationship between people is in the relevant value chain. In the value chain, people act as both the subject and the object, creating corresponding social value.

People play different roles in society. People start from the relationship of needs, meet their own needs, and get satisfaction in the labor that meets their needs, thus producing social production and life. Through the study of Marxism, we can establish the correct value orientation, and the promotion of social value depends on the realization of personal value. In

the process of realizing self-value, individuals also promote the high-level sublimation of social values, and only with the stable development of society can people realize their own values.

1.3 All-round development of people

The theory about the all-round development of human beings is the core component of Marxist theory, the starting point and the end point of Marxism. Marx believed that only when people develop in an all-round way can their thinking be continuously developed, so as to achieve an all-round improvement in the level of social production. All-round development promotes the improvement of people's value, but also becomes the core value orientation and social development goal. At present, my country's social ideology and culture are diverse, and people are faced with the exchange and conflict of Eastern and Western cultures, ancient and modern cultures, and there are ideological complexities. Therefore, the ideology and politics of the new era need to combine the actual situation, with the scientific Marxist concept as the guiding core, and resist the bad culture of foreign ideas. However, the society has a weak awareness of the importance of ideology and politics, which has had a bad influence on the rise of the ideological and moral level of the society. The all-round development of human needs to pay attention to the dominant position in the society, and realize self-progress and development in the process, and finally achieve the progress of the whole human society.

2. The influence of Marxist anthropology on ideology and politics

2.1 Human essence is the foundation of ideology and politics

The theory of human essence is reflected in every link of the ideological and political development process. The connotation of the socialization of ideology and politics must conform to the requirements of the development of human nature. In the process of ideological and political practice, we must fully realize the basic role of human subjective initiative in realizing the development of ideological and political theory.

In the process of ideological and political practice, the idea of human subjectivity still exists in different aspects of human life. Therefore, we must fully understand the idea of human subjectivity, which is a necessary prerequisite for the realization of ideological and political theoretical work. Whether the specific goal of ideological and political development can be achieved is determined by the maximum degree of initiative of the thinker, and also depends on whether the thought of a recipient subject can be fully respected. Everyone has different ideas. Therefore, in order to achieve the expected effect of ideological and political theoretical work, it is necessary to fully understand the nature of human beings, give full play to the subjective initiative of the public, and take this as the premise of carrying out ideological and political activities, so as to realize the smooth development of ideological and political work. Practice is the basis for forming the value relationship between the two parties, and the value relationship can be formed only in practice, and human value can be divided into two types: social value and personal value, which promote and influence each other. If we want to improve our personal value, we must constantly improve our personal quality in the society, fully satisfy our personal material needs and at the same time satisfy our inner spiritual needs. At the same time, as an important activity of social thought learning, ideological and political theory is directly carried out in modern society. Therefore, in the process of actively improving one's core value, individual social value identification is also improving, which greatly promotes the development of social productivity.

2.2 The construction of personality affects the formation of ideological and political morality

The all-round development of people is not only the basic requirement of Marxist anthropology, but also the focus of current ideological and political work. The goal of carrying out ideological and political activities is to provide people with an impetus to move forward spiritually and ideologically so as to promote the free and comprehensive development of people. People living in the real society can realize the comprehensive and healthy development of people through ideological and political education, which is not only the life goal that everyone dreams of, but also the ultimate goal of building a communist

society. The normal development of socialist social undertakings is a fundamental inherent requirement for us to liberate and further develop the productive forces. The first ultimate goal of its own development path is to pursue the full and free development of people's body and mind, which is consistent with the two ultimate goals of the ideological, political and cultural construction of the proletariat. Ideological and political is to take social existence as an intermediary and act on people's life in social practice, that is, people's all-round development. In social practice activities, our understanding of the realm of communism and political and moral quality have been further significantly improved, and we have begun to actively integrate into various social activities. Meet self-needs in social activities, and continue to promote the development of production and construction in the whole society. Only by always insisting on development and making great progress in the process of development can we truly carry out the great project of socialism with Chinese characteristics smoothly and continue to strive for our beautiful ideal of building communism for mankind.

3. Conclusion

To sum up, the all-round development of socialism must adhere to the scientific guidance of the Marxist humanistic theory, implement the people-oriented political correctness and ideological concepts, and establish a positive and correct personality value orientation through various ideological and political propaganda methods. In order to let the majority of young students cultivate from childhood and gradually develop into highly spiritual and cultural talents, in the process of ideological and political activities, we must adapt measures to local conditions according to the actual situation. It is necessary to fully realize the higher-level sublimation of people's thinking in the process of development, and lay the foundation for the development of my country's socialist ideological and political civilization construction.

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